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# CHRIST'S First SERMON.

Or, The absolute Necessity of Gospel Duty and Christian Repentance open'd and apply'd.

Wherein is plainly discover'd what Repentance is, and the great necessity thereof to Salvation; with the great Folly and desperate madness of those that delay and put off their Repentance unto a sick Bed, or old Age. Together with the great Benefit, Joy and Comfort that shall be to the Souls of those that timely and truly Repent.



By JOHN HART, D.D.

1st. by Mr. Firm that time Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand.

The Twenty-Sixth Edition.



## ACTS xvii. 30 31.

*The time of this Ignorance God winked at but now  
commandeth Men every where to Repent because  
he hath appointed a day in which he will judge  
the World in righteousness,*

**T**H E blessed Apostle St. Paul, in  
these Words, Beloved, endeavours  
to take off the superstitious *Atheni-  
ans* from their Idolatry, and wor-  
shipping of false Gods, Gods of Silver and Gold,  
which indeed are no Gods but the works of  
Mens hands. And this he doth. First by en-  
deavouring to convince them Secondly, in lay-  
ing before them the Power and Goodness of  
God in making and preparing the World and  
all Things therein: God (says he) *made the  
World and all the thing therein and is Lord over  
all, and gives to all life and breath and all things;  
and in him we live, and move, and have our be-  
ing; and it is he that hath set the bounds of our*  
A habitations

*habitations.* Therefore, saith he, you need not to think that the Godhead is like unto Gold or Silver, or Stones graven by Art, or Man's device ; for God is Lord both of Heaven and Earth : Aye, but the Idolaters ( like some now a-day ) say, we did as our Forefathers did. they worshipped such Gods as these, and we are of the same Religion as our Forefathers were. But, saith the Apostle this was done in Ignorance, and the Time of this Ignorance, God winked at : Your Forefathers had not the light of the Gospel. they never heard of Jesus Christ : But now, saith he, Christ is preached, and the light of the Gospel shines forth in the World ; therefore now ye must repent and turn from these Idols, and serve the living God. Now God commands all Men every where to repent. Tho' God in Times past suffered all Nations to walk in their own Ways ; now hath he sent us to preach Christ unto you, that you should turn from these Vanties, and serve the living God. If your Forefathers sinn'd, it was thro' their Ignorance and want of Knowledge of Jesus Christ ; but if you sin, and go on in your Idolatry, 'tis thro' Willfulness and God will be revenged of you in the Words you may observe four Things : First, A Duty commanded

ded, and that is Repentance. Secondly, The Commander, and that is God ? God commandeth. Thirdly, The Persons to whom this Command is enjoined, and that is all Men every where, high and low, rich and poor, all the World over. Fourthly and lastly, The Time when, and that is now ; *Now God commandeth all Men every where to Repent.* Now, in these Times of the Gospel, in *Psal.* 25. 7.

From the Words thus open'd. I shall give you these four practical Observations.

The first is this, That Repentance is a needful and necessary Duty commanded by God

Secondly, That every Man and Woman in the World is bound to repent,

Thirdly, That the Doctrine of the Gospel is a Doctrine of Repentance. It was Jesus Christ's first Sermon, as you may see, *Mat.* 4. 17. *Jesus began to preach, and to say, Repent, &c.*

Fourthly and lastly, Observe from these words, that God expects more, and looks for more from Men under the Gospel, then from those that never heard of the Gospel,

These four Observations are all of them very clear from the words of the Text. I shall only



ly therefore give you some further Proofs of them from the Scripture, and so proceed in the opening and handling the two first Observations, and from thence I shall draw sundry practical Uses, which I shall endeavour, by God's Assistance, to apply home unto your Souls.

I shall therefore join the two first Observations in one entire proposition, thus: That Repentance is a needful and necessary Duty commanded by God, and that every Man and Woman in the World is bound to repent. *Except ye repent (saith Christ) Luk, 13. ye shall all perish* And 2 Pe. 3. 9. *God is not willing that any should perish, but that all should come to repentance* As I live saith the Lord, Ez 33. 11. *I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your ways, for why will ye die, O house of Israel?* And in Mat. 3. 2. *Repent for the Kingdom of Heaven is at Hand.* And so likewise in Acts 2. 38. *Repent and be baptized every one of you in the name of of Jesus Christ for the remission of sins.* Repentance is needful for all, there are none so wise, none so learned, none so Holy, but stand in need of repentance. *In many things (saith St. James) we sin all, James 3. 2.* And in Rom, 3. 23 *All*

*All have sinned* Young ones have sinned, and therefore have need to repent, and that betimes lest as *St Paul* saith, *Heb 3 13 thro' the deceitfulness of Sin their hearts be hardned.* It is good for young ones, yea, it's the best Course they can take, as *Solomon* saith, *To remember their Creator in the days of their youth,* and not to put Repentance off unto old Age, or to their Death bed, because then it may be too late, yet late Repentance is seldom true. It is a good Observation of a Holy Man who said, speaking of the repentant Thief, *God saved one at the last Hour, that none might despair; and but one, that none might presume.* Thou that wilt not repent when thou may'st, it may be God will not give thee Time to repent hereafter when thou wouldst: Dost think to do that in thy old Age which thou wilt not do in thy Youth? Can'st thou do that in one Hour on thy Death-Bed, which thou art not able sufficiently to do all thy Life-time? And then likewise old Men have need of Repentance; they have liv'd a long time in Sin and have too long neglected Repentance. Young Men may die soon, but old Men cannot live long; therefore both Old and Young have need

need to repent, that they may receive remission of their Sins, *Mark 2. 5.*

Now for the better understanding this great and necessary Duty of Repentance, I shall a little shew you what it is, and that briefly: Repentance is of two sorts, either real and sincere, or else seeming and hypocritical: Seeming Repentance is common to wicked Men, and is altogether legal, arising from the Accusation of their own Consciences; such a woful Repentance as this, is that of *Judas*? but there is a real and sincere Repentance, which doth properly belong to the Godly, and this is likewise of two sorts. Legal and Evangelical. Legal Repentance comes from the Law, giving us a sight of our Sins, and our Misery by Sin.

The Law is our School master to bring us to Christ, *Gal 3. 24.* But Evangelical Repentance springs from Faith in Christ, and carries out the Soul unto Christ, in Opposition to every Sin, and to a forsaking of every evil Way.

Repentance I shall thus describe: Repentance is a Gift of God, by which a believing Sinner, being cast down in the sight and sense of his own Sins, doth utterly forsake and abhor

hor all his former evil Ways, and turns to the  
 Lord with a perfect Heart I say. it is a gift  
 of God, and proceeds from God, and not from  
 Nature: It is a Flower that never grows in  
 Nature's Garden. Neither Art nor Learning  
 nor any other sublunary Power or Qualification  
 is able to beget Repentance. Repentance  
 comes from above: *Every good and perfect gift*  
*(saith St. James) cometh from above* Ja 1, 17.  
 Grace does not grow here below, but comes  
 down from the Father of Lights The Apo-  
 stles, *Acts* 11. 18 glorified God, that to the  
 Gentiles he had given Repentance unto Life.  
 Repentance is the quickening of a dead Soul,  
 and must therefore be the Act of him who is  
 the giver of all Life *We are all of us by na-*  
*ture dead in Sins and Trespases,* Eph 2, 1 A  
 Man by Nature is no more able to perform an  
 Act of true Grace, than a dead Person in the  
 Grave is able to do any Act of Nature. They  
 that live in Sin, as St Paul saith of the Widow  
 that lives in Pleasure, 1 Tim 5, 6 are dead  
 while they live *Repentance then is the Gift,*  
*Acts* 11, 18 *God granted Repentance unto life.*  
 So in 2 Tim, 2, 25 26 the Ministers of God  
 are required to instruct those that oppose them-  
 selves with Meekness, if God peradventure  
 will

will give them Repentance to the acknowledging of the Truth, that they may recover themselves out of the snares of the Devil. It is said of Christ, *Acts 3. 13. He is called to be a Prince and a Saviour, to give Repentance unto Israel.* Faith and Repentance are supernatural Works; and we may as well create a new Earth as to do these Acts of ourselves. It is God alone that works them in our Hearts by the efficacious Operation of his Spirit. *2 Cor. 3. 5. We are not sufficient of ourselves to think any thing of ourselves, but it is God that worketh in us both to will and to do his Good pleasure, Phil. 2. 13.*

Secondly, Repentance is a change, first of the heart then of the whole Man: There must be a new heart and a new hand, a new Life and a new head; even all things must be new where Repentance is. *If any Man be in Christ, saith the Apostle, he is a new creature, 1 Cor. 5. 17.* Repentance makes a Man a new Man; and it is truly in the power of God to renew our Hearts, neither Angels nor Men are able to do it. *In Jer. 13. Ephraim turn thou me and I shall be turned, for thou art the Lord my God, Surely after that I was turned I repented, & after that I was instructed I smote upon my thigh; I was ashamed, yea even confounded, because I did hear the reproach of my youth.* Here is a true and lively Character of a true Penitent, It is the Lord that must change our hearts and take from us these Hearts of Stone. It is the Lord that must pluck us out of the snares of the devil, and cast down the strong holds of Sin in us; if God do not turn us, we shall never be turned. *After that*

that I was turned, I repented, saith Epharim. But I proceed.

Repentance is the Gift of God, whereby a believing Sinner turns from all his Sins to God, I say a believing Sinner, because Faith must first precede and go before Repentance, for none can truly repent, but he must first of all believe. A Sinner may have in him what we call a Legal Repentance which indeed may cause him to fall out with his Sins, and it may be to loathe them with a kind of Detestation; and it's possible a wicked Man may repent that ever he knew what Sin meant, or that he had ever to do with Sin; all this may be, and yet no true Repentance, because no true Faith; for true Repentance causes a hatred to Sin, as it is displeasing to God, as well as hurtful to ourselves; yea, he hates Sin as Hell, yea worse than Hell itself, which cannot be in an unbelieving Soul.

It cannot be denied but that Repentance is a saving Grace; and if so, then none can partake thereof, 'till he first be united unto Jesus Christ, the Fountain of all Grace: So then Faith must needs be before Repentance.

Secondly, Where true Repentance is, there is a change wrought in the whole Man, and a turning, First, to ourselves; Secondly, to God; and Thirdly to Man. An unrepenting Sinner is not really himself, and is not only out of his way, but out of his Wits. In Lu. 15, 18. when the Prodigal came to himself, he said, *Father I have sinned.* This is the first step to Repentance, Self-returning. Secondly Repen-



Repentance is a returning to God *If thou wilt return O Isarel, saith the Lord, return unto me. Jer. 4. 1.* The Grace of Repentance is suitably exprest by this Act of returning to God; and they who do not repent, are said not to return to God. In *Amos 4 &c.* God saith, *I have given you cleanness of Teeth, and want of bread; yet have you not returned. Also I have with-holden the rain from you, and smitten you with blessings and mildew, and sent among you the Pestilence; and I have slain your young-men by the sword, and overthrown some of you, as I overthrew Sodom and Gomorrah by Fire, yet have you not returned to me, saith the Lord.* Repentance is a returning from Sin unto God; Sin turns Men from God, and draws the Soul into the ways of death. *Ja 1. 14. A man is drawn away of his own lusts, and enticed; drawn away from God, and the Truth of God: But when once Repentance comes, he turns back again; he changes his Mind then, and abhors himself for what he hath done, Job 42. 6. I abhor myself and repent (saith Job) in Dust and Ashes.* The Prodigal was drawn away from his Father's House through his own lust, and yet at last returned; First, to himself; Secondly, to his Father, *Luke. 15. 17, 18. When he came to himself, he said I will arise and go to my Father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son.*

Sinners are said to be mad, but Repentance brings Men to their right Wits again; every impenitent Sinner is a Mad-man, a meer Bedlamite; who but

a Madman will run himself wilfully into the Fire, as every wicked Man doth, he runs himself headlong to Destruction; but Repentance turns Men from this Madness. In *Acts* 16. 18. it is called, *a turning of men from darkness to light, and from the power of Satan unto God*. Sin is a darkness; and when Men sin, they know not what they do; but Repentance enlightens Men, and sets them at Liberty. In *Acts* 20. 20. *Repentance and turning to God* are put together, they are one and the same; the one cannot be without the other; but it is not any turning that does this; but it is a turning of the Judgment, and a turning of the Will and Affection; so that Men turned, are carried wholly from Sin and Wickedness unto God, *Joel* 3. 12. *Turn unto me* (saith God) *with all your heart*. If it be with a piece, it is nothing worth, it is altogether deceitful.

*Thirdly*, Repentance is a returning to Men; we must not be ashamed to acknowledge our faults one to another, *Ja.* 5. 16. *Confess your Faults one to another, and pray for one another*. If we have done any Man wrong we ought to acknowledge it.

Is it so then, that Repentance flows from Faith in Jesus Christ, and turns Men from Sin to God? Then I observe, that there are many in the World, who as yet never knew what true Repentance meaneth, because they are yet without Faith, without which there can be no true Repentance. Men many cry bitterly, and humble themselves in Sackcloth and Ashes, as *Ahab* did; may have the horrors of Hell in their Consciences, as *Judas* had; may reform ma-  
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ny Things that are amiss, as *Herod* did; and yet being Unbelievers, they are still in the State of Impenitence. It is an infallible Demonstration that they never yet truly tasted of the Love of God, in the pardon of their Sins, who dare presume to take Liberty to sin, or delight themselves in any Sin what-soever; they that truly believe, cannot, dare not delight themselves in any Sin; for as Faith pacifies the Heart, so Faith and Repentance keep the heart pure, and make the Conscience tender; and the more pure the Heart is the more it will abstain from all Things that are evil.

*Secondly*, Is the Grace of Repentance the Gift of God, whereby a believing Sinner, being humbled under the sight and sense of his Sins, doth truly turn to God? Then we may observe, that where true Repentance is, there is also Humiliation for Sin. It is not possible that ever any Soul should truly repent that is not truly humbled and cast down in the sight and sense of Sins. *Turn unto me* (saith the Lord) *with all your heart, with fasting, and with weeping, and with mourning.* Joel 2. 12. The Ninevites when they repented, they humbled themselves from the highest to the lowest; and this also shews us, that the greatest part of Man and Women in the World never yet truly repented, because they were never yet truly humbled. It is not every kind of sorrow that works Repentance; but as it is in 2 Cor 7. 10. *Only godly sorrow worketh repentance never to be repented of.*

And as there may be a counterfeit Repentance, so there may be a counterfeit Humiliation.

The

The signs and marks of true Humiliation are these: First, The Soul that is truly humbled for Sin is very free in Confession of Sin; and the Scripture tells us, that those who have been most humbled for Sin, have been the freest in the Confession of their Sin, as plainly may be seen in *David Nebemiah Job* and others, *Psal 51, 2. David saith, I acknowledge my transgressions, and my sins are ever before me* And this Confession of Sin will in some measure be suitable to our Humiliation; If our Sorrow for Sin be sincere, our confession will be so too, Therefore all those who are less afraid to commit a Sin, than they are to confess it, were never yet truly humbled for Sin; neither shall their Souls reap any Benefit by it, *Prov, 28, 13, He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find Mercy.* They that will not find out their Sins to confess them, to be sure one Day or other their Sins will find them out to torment them

If Sin finds us not out in Youth, it will find us out in age; if it finds us not out in Health, yet it will find us out in Sicknes; if it finds us not in Life yet it will find us out in Death; if it finds us not out in Death, yet it will find us out after Death, in the Day of Judgment; either one time or other it will find us out, *Num, 22, 23, And be sure, saith Moses, your sins will find you out,*

Secondly, Godly Sorrow and Humiliation for Sin, causeth the Soul that is humbled, utterly to loathe and abhor his Sin, *Ezek, 20, 23, Ye shall remember your ways and your doings wherein you have been defiled*

led, and ye shall loathe yourselves in your own sight for all the evil that you have committed. Sin is odious and hateful to the humble Soul. *I abhor every false way, saith David, rivers of tears run down mine eyes, because men keep not thy law*, Psal, 119 136. Nature may teach a Man to loathe sin in others, but 'tis only Grace that teacheth us to abhor sin in ourselves. When Judah, Gen, 38. 24. heard that his Daughter *Thamar* had play'd the Harlot, he presently pass'd sentence of Death upon her, *Bring her forth* (said he) *that she may be burned*, But when he saw by the Pledges she produced, that the sin was his own, Judah was then silent, and talk'd no more of burning her. A soul truly humbled will hate sin wheresoever it is, especially in his own bosom. Men will fly from venomous and hurtful Creatures wheresoever they are, especially if they be near them because then they are in most danger to be hurt by them. All the sins in the World cannot do a soul so much hurt as his own sins: Then they that do not hate Sin in themselves, are not truly humbled for Sin.

*Thirdly*, He that is truly humbled, is willing to take shame to himself. The humble Sinner is willing to be ashamed of his folly. *Ex. 16. 63. That thou mayest remember and be ashamed and never open thy mouth any more, when I am pacified towards thee for all that thou hast done*, saith the Lord.

*Fourthly*, A true humble Soul will be willing to receive the word of God with all readiness. What's the reason Men are no more humbled for Sin? Surely this, because they despise the good Word of

of God, which is the only means to Humility; the humble penitent soul is the most tractable and teachable soul in the World, and he is willing above all to embrace the Word of God.

*Fifthly*, A true humble Soul is ready and willing to put in practice all those duties which he hath formerly learned out of the word of God. When *Paul* was once truly humbled, he conferred not any longer with flesh and blood, but laying aside all carnal reasonings, goes on throughly in his work of preaching the Gospel, *Gal. 1. 16.* Thus you may see, that where true Repentance is there is also a true Humiliation and sorrow for Sin; then every one learns to be humbled; and that betimes; for as Women the longer they are e'er they bring forth Children, the harder is their Labour; even so they that put off repentance to old Age, must expect the forer Travail. Lamentably are they mistaken, who put off their repentance to their old Age. Is it likely that the pains and weakness of old Age will be any advantage to thy Repentance? *Rev. 16. 9.* it's said, *The pouring forth of the fourth Viol. when God smote the inhabitants of the earth with a scorching heat, that they blasphemed the name of God and repented not.* It is a woful thing to put off Repentance to a pained Body, or a sick Bed. Pain in its own Nature will rather cause us to blaspheme and turn from God, than to return to God; and it's very common that sick Persons repent not at all, or if they do, at the best their Repentance is but a sickly Repentance. Sickness doth only abate and restrain

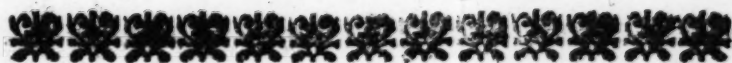


strain the power of Mens Lusts. it never destroys the Life of Sin; Death it self cannot kill sin; wicked Mens sins live when they are dead; the Grave cannot consume them, nor the Fire of Hell; the sins of Unbelievers remain not only in their Guilt, but in their Power to all Eternity.

And for those who think they need no Repentance, they are Moral honest Men, who live in a course of Civility, and take their Penalty to be as white as any others, these are as good as the best, and therefore have no need to be any better; they are not desperately wicked as many are; they are no Blasphemers nor Drunkards, but go to Church, and give every Man his due, and are loving unto their Neighbours; and what need any more? It's true the things are necessary, and are required in a Christian; but yet a civility without activity, at the best is but gilded Atheism. Morality and seeming Virtues are but gilded Sins and glittering abominations; the Lord seeth many a rotten, base, flinking heart under a civil Coat. If civility and morality would have served the turn, then the Pharisees would have gone to Heaven before any other; they were civilly honest, they were neither Swearers nor

Drunkards, they paid Tythes, and gave alms, and prayed often and carried themselves so exact in the World, that it was thought, that if two Persons in the World should go to Heaven, a Scribe should be one, and the Pharisee the other. But what saith Christ, *Mat 5, 20. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of Heaven.* And yet their Righteousness far exceeded the Righteousness of our moral honest Men. Consider the End for which Christ came into the World. *Matt. 9, 13. I come (saith Christ) to call Sinners to Repentance. Be zealous therefore and repent.* As St. John saith *Matt. 3, 8. Let us all labour to bring forth Fruit meet for Repentance.* Now the Lord work these Truth upon your Hearts, and give one of us Repentance unto Life, Repentance never to be repented of. Which the Lord of his infinite Mercy grant unto us all. To whom be Glory and Honour for ever. Amen.





## A

*Morning Prayer for a FAMILY.*

**O** ETERNAL God, and most merciful Father, who givest to them that want, comfortest them that suffer, and forgivest them that repent; we sinful Creatures sue unto thee for Grace, hoping in thy Mercy towards us, which is over all. Keep us, we beseech thee, this Day, as thou hast kept us the Night past; keep us in thy fear, faith, and love: Forgive all our Sins in the blood of thy Son, teach us to sorrow for them, and separate them from us, that would separate us from thee.

Give us the sacred hunger and thirst after Righteousness, that our first care may be to know thy Truth; and let us so profit in the school of Christ, that in sickness we may find Patience, in Prison joy, in Poverty contentment, and in all things hope,

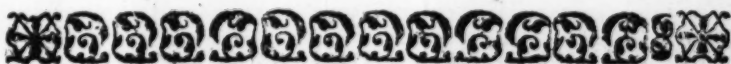
Prosper.

Prosper, O Lord, our Labours, and the works of our hands; and give us hearts to learn something of every thing, and make a spiritual ute of all our earthly actions and occasions, until we come to lodge with thee in the Kingdom of Heaven. Let our loving affections grow one towards another unfeignedly, that we may love our Brethren, and they us and pray for them, and they for us, and both of us be heard by thee for ourselves, and one for another, and thy Son for us all.

Bless, Lord, the universal Church with Truth, Peace, soundness of Doctrine and holy Discipline. Continue thy Mercies towards this Realm; preserve his Gracious Majesty, and all the Royal Family; Sanctify the Studies and Lives of the Ministers of the Gospel; and all others that Labour in thy Word and Doctrine. Bless his Majesty's most Honourable Privy-Council, and all others in Authority with necessary Graces. Bless the Nurseries with good learning, all Grammar-Schools, the two famous Universities of OXFORD and CAMBRIDGE, and the Inns of Court; Bless this City and place wherein we live:

Remove

Remove the punishment due for the Sins thereof; and give them true Grace to repent in time, least they be Destroyed. Bless this Family with Grace and Peace; that the Rulers, Children, and Servants thereof may all know their several Duties; and practice the same in thy fear, for Jesus Christ's sake, our only Lord and Saviour. *Amen.*



## A N

### *Evening Prayer for a F A M I L Y.*

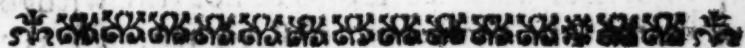
**O** LORD God, Father of Mercies, Creator of Heaven and Earth; we render unto Thee Thanks in all abundance, for thy merciful preservation of us this Day, and all the Times and Days of our Lives, that thou hast brought us safe thro' so many dangers, and poured upon us (contrary to our deserts) so many Blessings and benefits, both spiritual and corporal. Good Lord, we beseech Thee, keep us as thou hast done,

done, and make us constant in the Profession of thy holy Name, and practice of thy Law; that neither the violence of Man, nor subtilty of Satan may be able to make us turn away from Thee. Lord, turn thou thy Face from our Sins, wherein we have so delighted; Alter our Hearts, and cleanse us from all Stains and Corruptions in the Blood of thy Son.

Forgive us all that is past, and grant us the assurance of that Forgiveness, sealed up in our Consciences by thy Holy Spirit. Kindle thy love so fervently in our Hearts, that we may detect whatsoever is against Thee and thy Word. Forgive us our intollerable barrenness in good Works, our foul unthankfulness, and the abuse of thy Grace; and strike our stoney Hearts with the rod of thy Fear, that we may attain a due Thankfulness for thy Benefits, and a most unfeigned Repentance for our Sins. O Lord bless us this Night, that after our Bodies have been refreshed with Sleep, we may see the light of the Morning, and rise safe and sound to serve thee in our several Vocations. Sanctify our minds, that by the help of thy mercy we may enjoy the rest  
of



of a good Conscience. Bless the Church and her Ministers; preserve his Majesty, protect the Magistrate of Justice, and all faithful people: Rear up the heavy-hearted that mourn in *Zion*, and turn the chastisement of thy Children to their good. Lord be merciful unto them whom thou hast made any way helpful unto us, and bless every one of us in our places; that we may truly serve thee, Fear thy Majesty, and love thy Authority. These things, O Lord, and all other needful for us, we ask at thy hands; in the name of *Jesus Christ* our Saviour and Redeemer, saying, as he hath taught us, *Our Father, &c.*



## A

*Prayer against the Temptation of the World  
the Flesh and the Devil.*

**O** M O S T merciful and mighty God, the Fortress of the Faithful, refuge for all distressed Souls, which knowest we be set in the midst of so great dangers, that without thy help we cannot avoid our ruin; I beseech thee keep

my body and soul from all temptations and snares of the devil, and suffer not my senses to wander abroad in pleasure and delight. Good Lord, take from me that which is deform'd and polluted by my corrupt nature, and establish that which thy grace has wrought in me, that having the whole armour fitted unto me, I may be able to withstand all the assaults of the enemy, in the day of trial, and lead me no further into Temptation, then thou wilt make me able to bear. Grant O Lord, that I may with strong faith resist Satan, and by watching, fasting and Prayer, mortify the lusts of the flesh, and by continual meditation of thy Holy law, avoid the vanities and pleasures of this world. Let not Knowledge puff me up, prosperity mislead me, poverty dismay me, sickness turn me to impenitency, nor this life bring me to distrust in thy providence, or force me to seek unlawful means to win them. Arm me with thy spirit, encourage me with thy presence, and let thy children feel the effectual working of thy power, which is ever made perfect thro' weakness, even for Jesus Christ his sake, our Lord. Amen.

F I N I S

